

follows : "The ultimate and true explanation of the inner being of the entirety of things must of necessity be closely connected with that about the ethical significance of human actions." This connection is not " necessary" at all: such a connection must rather be rejected by that principle of the stern necessity of human actions, that is, the unconditioned non-freedom and non-responsibility of the will. Philosophic brains will accordingly be distinguished from others by their disbelief in the metaphysical significance of morality. This must create between the two kinds of brain a gulf of a depth and unbridgeableness of which the much-deplored gulf between "cultured " and " uncultured " scarcely gives a conception. It is true that many back doors, which the "philosophic brains," like Schopenhauer's own, have left for themselves, must be recognised as useless. None leads into the open, into the fresh air of the free will, but every door through which people had slipped hitherto showed behind it once more the gleaming brass wall of fate. For we are in a prison, and can only dream of freedom, not make ourselves free. That the recognition of this fact cannot be resisted much longer is shown by the despairing and Incredible postures and grimaces of those who still press against It and continue their wrestling-bout with It. Their attitude at present is something like this: " So no one is responsible for his actions? And all is full of guilt and the consciousness of guilt ? But some one *must* be the sinner. If It is no longer possible or permissible to accuse and sentence the individual, the one poor wretch In the inevitable rough-and-tumble of the